Bible Catechism

Crane

238 C891B

COL. GEORGE WASHINGTON FLOWERS
MEMORIAL COLLECTION

DUKE UNIVERSITY LIBRARY
DURHAM, N. C.

PRESENTED BY
W. W. FLOWERS

KIND WORDS SERIES,

NUMBER ONE.

Bible Catechism.

BY

LLIAM CAREY CRANE, D. D., LL. D.,

President Baylor University, Independence, Texas.

VENTY-FIVE CENTS PER DOZEN.

MACON, GEORGIA.

1882.

OUR SUNDAY SCHOOL PAPER

KIND WORD

Rev. S. BOYKIN, Editor.

This useful and popular paper of the Southern B
Convention has three editions.

*TERMS PER ANNUM—Including Postage, Pay
Advance*—WEEKLY—Single copy, $1.00; clubs of
more, each 60c. SEMI-MONTHLY—Single copy, 50c.
of ten or more, each 30c. MONTHLY—Single cop
ten or more, each 16c. LESSON PAPERS—13c. each,
when 100 or more are taken. The Weekly and
Monthly issues contain the Lessons; the Monthl
not. Subscriptions taken for three or more n
Names are not written on papers sent at club rates.

KIND WORDS is a good reading paper; it is a d
national paper; it is a home religious paper for ch
it is a missionary paper for the young; and it is e
ically a Sunday School paper. It contains ex
Sunday School Lessons on the *International Series*,
rably adapted to the capacities of the young. It is
somely illustrated by new and beautiful picture
printed on fine paper.

Kind Words Quarterly—A help for Sunday School
and teachers, a neat Illustrated Magazine, cont
Expositions of the Lessons and other appropriate n
20 cents each, for five or more, a year; or 25 ce
single copy.

Subscription money should be sent by checks,
press, by post-office money order, or by registered

Address simply KIND WORDS, Macon,

Letters for the Editor should be directed to S. Bo
Macon, Ga.

THE CHILD'S GEM

A weekly pictorial Sunday School paper for pr
classes, printed on fine paper, with beautiful illustra
appropriate matter for the very young, and wit
lesson-story and questions adapted to the capac
children unable to read. It is published and edit
S. BOYKIN, Macon, Ga., and is, indeed, a gem. Pr
cents a single copy; three for $1.00; and in clubs
three in number, 30 cents per copy.

Address THE CHILD'S GEM, Macon,

ND WORDS SERIES, No. 1.

Bible Catechism.

PREPARED BY REQUEST OF

S. BOYKIN, EDITOR OF "KIND WORDS,"

AND FIRST PUBLISHED IN THAT PAPER.

BY

LIAM CAREY CRANE, D. D., LL. D.

PRESIDENT OF BAYLOR UNIVERSITY,

Independence, Texas.

MACON, GEORGIA:
W. BURKE & COMPANY.
1881.

132
Lowers Col. University Library

BIBLE CATECHISM.

238
C891B

LESSON I.

THE TEN COMMANDMENTS.

Which is the first commandment?

The first commandment is, Thou shalt have no other gods before me.

Which is the second commandment?

The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Which is the third commandment.

The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

P64831

4. Which is the fourth commandment?
The fourth commandment is, Remem ber the Sabbath day, to keep it hol Six days shalt thou labor, and do a thy work: but the seventh day is th Sabbath of the Lord thy God: in thou shalt not do any work, thou, nc thy son, nor thy daughter, thy mai servant, nor thy maidservant, nor th cattle, nor thy stranger that is withi thy gates: for in six days the Lor made heaven and earth, the sea, and a that in them is, and rested the sevent day: wherefore the Lord blessed th Sabbath day, and hallowed it.

5. Which is the fifth commandment?
The fifth commandment is, Honor th father and thy mother, that thy day may be long upon the land which th Lord thy God giveth thee.

6. Which is the sixth commandment?
The sixth commandment is, Thou sha not kill.

7. Which is the seventh commandment?
The seventh commandment is, Thc shalt not commit adultery.

8. Which is the eighth commandment?
The eighth commandment is, Thou sha not steal.

9. Which is the ninth commandment?

The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

10. Which is the tenth commandment?

The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

LESSON II.

THE EXISTENCE OF GOD.

1. Is there a God?

There is only one true God.

2. How can we prove that God exists?

By our own existence, and by what we see existing around us.

3. Do the Scriptures teach that everything in nature sprung from God?

Yes.

For every house is builded by some man; but he that built all things is God. Heb. 3: 4.

4. Do God's works prove his existence?

They do.

For since the creation of the world, the invisible things of him, even his eternal power and Godhead, are clearly seen, being understood by the things that are made, so that they (the heathen) are without excuse. Rom. 1: 20, 21.

P64831

5. Has God made himself known to mankind?

   He has.

That which may be known of God is manifest unto them; for God hath shewed it unto them. Rom. 1: 19.

6. Is not the first step in true religion belief in God?

   It is.

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.

7. Have all men the proof of God's existence?

   They have.

The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. Ps. 19: 2-4.

LESSON III.

THE EXISTENCE OF GOD---Continued.

1. What perfections does the light of nature ascribe to God?

   Nature teaches that He is one, self existent, eternal, almighty, unchangeable, independent, everywhere present, knowing all things, wise, good.

2. How are we related to God?

   He is our Creator, Preserver, Owner, Benefactor, Law-giver, Disposer, Governor.

3. Is the light of nature sufficient to teach us the saving knowledge of God?

It is not.

The world by wisdom knew not God. 1 Cor. 1: 21.

4. What teaches us the saving knowledge of God?

The Bible.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place. 2 Peter 1: 19.

5. Ought not all human beings to believe in God's existence?

They ought. The evidence which their senses afford them of his existence binds them to this duty.

6. Ought we not to have just views of God?

We ought. If not, we will be led astray.

God is a Spirit, and they that worship him must worship him in spirit and in truth. John 4: 24.

7. Why do some men reject the evidence of God's existence?

Because they are depraved.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job 21: 14, 15.

LESSON IV.

HOW GOD HAS REVEALED HIMSELF.

1. Has God spoken to mankind through human tongues and pens?

He has.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Peter 1: 19.

2. Who influenced these human tongues and pens?

The Holy Spirit.

The prophecy came not in old time by the will of men but holy men of God spake as they were moved by the Holy Spirit. 2 Peter 1: 21.

3. Has God given us any later message?

He has.

God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1: 1, 2.

4. What is meant by the Sacred Scripture.

The Bible, or God's successive written revelations to mankind, containing the books of the Old and New Testaments, given by inspiration of God.

5. Are these writings of divine authority and of great value?

They are.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3: 16, 17.

6. Are they a sufficient rule of faith and practice?

They are.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.) The law of the Lord is perfect, converting the soul. Psalm 19: 7.

LESSON V.

HOW GOD HAS REVEALED HIMSELF.

(Concluded.)

1. What books are included in the Old Testament?

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

2. What books are included in the New Testament?

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and Revelation.

3. Were the books commonly called Apocrypha inspired?

They were not. They are simply human

writings containing some truths and facts important to be known.

4. In what languages were the Sacred Scriptures at first written?

   The Old Testament was written principally in Hebrew, and the New Testament in Greek.

5. What is the Septuagint?

   A translation of the Old Testament from Hebrew into Greek, as is supposed by seventy-two interpreters or translators, and usually called the seventy as that is a full or round number.

6. What is meant by the inspiration?

   That the sacred penmen were moved, directed and assisted by God, what to write, how to write, when to write and that they did write, in all respects and exactly as they were moved or directed by the Holy Spirit.

LESSON VI.

THE INSPIRATION OF THE SCRIPTURES.

1. Do the Scriptures give evidence of their own inspiration?

   They do. The writers speak confidently and without fear. Consciousness of inspiration emboldened them. Wha

they wrote was superior to their own genius and wisdom. They professed to be inspired.

2. What is the testimony of the Apostle Peter?

Knowing this first, that no prophecy is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1: 20–21.

3. What is the testimony of the Apostle Paul?

(a) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Cor. 2: 13.

(b) But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ. Gal. 1: 11, 12.

(c) All Scripture is given by inspiration of God. 2 Tim. 3: 16.

4. How far should the Old Testament be received in matters of faith and practice?

Such parts as express God's will in moral duties, and contain moral instruction, promote devotion and predict future events, should be received by faith and in practice.

5. Is the Mosaic or Jewish ritual obligatory upon Christians.

No. That ritual was abrogated when Christ taught the new dispensation.

6. Do not the Old and New Testament teach the same general religious truths?

They do. They declare the same God, the same Saviour, the same plan of mercy, the same repentance, the same

faith, and the same future state of rewards and punishments.

LESSON VII.

THE INSPIRATION OF THE SCRIPTURES
(Concluded.)

1. Should not all people possess the Scriptures?
   They should; and no one can be justified in withholding God's word from any human being.
2. For what are we to employ reason in studying the Scriptures?
   To ascertain if the Bible is God's word, what it contains, and what is its meaning.
3. Are not some things in the Bible hard to be understood?
   They are. But the sincere and diligent enquirer will clearly discover and understand the grand and essential truths.
4. Are not the essential truths sufficiently plain and intelligible?
   They are. All capacities can comprehend what relates to faith and practice.

If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. John 7: 17.

5. What are the principal evidences that the Bible is a revelation from God?

   1. The teachings of history and the coincidence between sacred and profane history. 2. Miracles. 3. Prophecy. 4. Sublimity of the language. 5. Effects produced on the world. 6. The character of the writers. 7. The opposition of the Christian religion to the lusts and corrupt passions of mankind.

6. What estimate should we place on the Bible?

   It should be prized above all price.

he statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honeycomb. (Psalm 19: 8, 10.) Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5: 39.

LESSON VIII.

THE BEING AND ATTRIBUTES OF GOD.

1. Is God a Spirit?

   He is.

od is a Spirit: and they that worship him must worship him in spirit and in truth. John 4: 24.

2. Is God self-existing?

   He is. He is styled "Jehovah," "I am," "Who is, who was, and who is to come."

And God said unto Moses, I AM THAT I AM: and he sai
Thus shalt thou say unto the children of Israel, I A
hath sent me unto you." Exodus 3: 14.

3. Is God eternal.

His self-existence indicates his eternit

Before the mountains were brought forth, or ever th
hadst formed the earth and the world, even from eve
lasting to everlasting, thou art God." Psalm 90: 2.

4. Is God unchangeable?

The counsel of the Lord standeth forever, the thoughts
his heart to all generations. Psa. 33: 11. Every goo
gift and every perfect gift is from above, and come
down from the Father of lights, with whom is no v
riableness, neither shadow of turning." James 1:

5. Is God everywhere present?

He is.

Whither shall I go from thy spirit? or whither shall I fl
from thy presence? If I ascend up into heaven, th
art there: if I make my bed in hell, behold, thou a
there. If I take the wings of the morning, and dwe
in the uttermost parts of the sea: even there shall t
hand lead me, and thy right hand shall hold me. Ps
139: 7-10.

6. Does God know all things?

The Lord searcheth all hearts, and understandeth all t
imaginations of the thoughts. (1 Chron. 28: 9.) Know
unto God are all his works from the beginning of t
world. Acts 15: 18.

7. Is God almighty?

With God all things are possible. (Matt 19: 26.) And
heard as it were the voice of a great multitude, and
the voice of many waters, and as the voice of migh
thunderings, saying, Alleluia: for the Lord God o
nipitent reigneth." Rev. 19: 6.

8. Is God independent?

His perfections teach that he is.

One God and Father of all, who is above all, and throu
all, and in you all. Eph. 4: 6.

LESSON IX.

THE DOCTRINE OF THE TRINITY.

1. Is the doctrine of three persons in the Godhead taught in the Scriptures?

The Bible only reveals to us the doctrine of the Trinity.

2. Is this doctrine of great importance?

The gospel is built wholly upon it. It bears upon the whole scheme of redemption, and is, therefore, the fundamental and essential article of the Christian religion.

3. Wherein does the mystery of the Trinity consist?

In the manner in which the three divine persons subsist in the divine essence, or in the Godhead.

4. Is any one excused from believing the doctrine, because it is a mystery?

By no means.

nd without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3: 16.

5. Does God reveal himself to us in three persons?

He does.

here are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one. 1 John 5: 7.

6. On what occasion were the three persons of the Godhead made manifest?

At the baptism of Jesus.

And Jesus, when he was baptized, went up straightw
out of the water: and, lo, the heavens were open
unto him, and he saw the Spirit of God descendi
like a dove and lighting upon him; and lo a voice fr
heaven, saying, This is my beloved Son, in whor
am well pleased. Matt. 3: 16, 17.

LESSON X.

THE DOCTRINE OF THE TRINITY—Concluded.

1. Does the command for Christian baptism re
ognize this doctrine?

It certainly does.

Baptizing them in the name of the Father, and of the So
and of the Holy Ghost. Matt. 28: 19.

2. Do we not seek divine blessings from all thre
persons of the Godhead?

We do, as in the Apostolic benediction

The grace of the Lord Jesus Christ, and the love of Go
and the communion of the Holy Ghost, be with yo
all. Amen. 2. Cor. 13: 14.

3. Has each person of the Trinity a distinct plac
in the work of man's salvation?

Each has.

For through him (Christ) we both (Jews and Gentiles) hav
access by one Spirit unto the Father. Eph. 2: 18.

4. Is not the unity of the Godhead a motive t
unity among the saints?

It is.

That they all may be one; as thou, Father, art in me, an
I in thee, that they also may be one in us. John 17: 21

5. Are the Father, the Son and the Holy Spiri
each truly and essentially divine?

The Scriptures teach that they are, in a

multitude of passages. To each person, divine names and titles are given; divine attributes, prerogatives and works are associated; divine offices are assigned, and divine worship and honors are paid. The Father must be God, the Son must be God, and the Holy Spirit must be God—each equal and divine in every perfection.

LESSON XI.

DIVINE PURPOSES.

What is meant by the purposes of God?

By God's purposes is meant His eternal and unchangeable pleasure, will or choice concerning all creatures and events, or whatever comes to pass in time or eternity.

Do God's purposes respect separate parts of the system, or the whole taken together?

His purposes extend to all things in the natural and moral worlds, as one great and harmonious whole.

What do you understand by His purpose of election?

His choice, will or pleasure, that the part of mankind who believe the truth, and are sanctified by the Spirit, shall

be eternally saved, and that the
maining part who choose the ways
sin, voluntarily reject the salvat
sincerely and freely offered to them
the gospel, will be justly destroyed

4. Are any saved simply because of their electi

None are saved simply because th
were elected: but in consequence
embracing the Saviour, and confor
ing to the requisitions of the gosp
None perish because they were
elected. Voluntary persistence in s
rejection of the Saviour, renders
wicked deserving of punishment.

5. Do God's purposes have any respect to
atonement of Christ or good works in me

God's purposes are grounded on the
terposition and atonement of Chri
and involve the repentance, faith, a
obedience of the subjects of salvatio
They are not founded upon the go
actions of believers, but lay a found
tion for them.

6. Has God a purpose in reference to the ex
tence of all creatures and events, and espe
ally in reference to the future condition
man?

He has.

For the Lord of Hosts hath purposed, and who shall
annul it? and his hand is stretched out, and who sh
turn it back? (Isaiah 14: 27.) And hath made of

blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (Acts 17: 26.) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8: 28.

LESSON XII.

DIVINE PURPOSES—Concluded.

1. In what way does God execute his purposes?

   By giving existence to all things, and in preserving, governing and disposing of them.

   The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Isa. 14: 24.

2. Do God's purposes interrupt or destroy man's free moral agency?

   They do not. Every man is conscious that God's purposes do not interrupt or destroy the voluntary exercise of his moral powers, as his moral freedom consists in acting as he pleases in view of motives.

3. Is not the doctrine of divine purposes a ground of encouragement to employ our powers to obtain our salvation in the way pointed out in the gospel?

   It is. Divine purposes direct and encourage us to use the means of salvation, while planting in us faith as to the surety of salvation.

4. Are human beings saved without embraci
the means of salvation?

By no means. God has purposed th
there shall be no salvation without r
pentance, faith and holiness of lif
therefore we should repent, believe a
obey.

5. Are God's purposes the rule of our conduc

We should obey God's commands wit
out asking what are God's purpose

The secret things belong unto the Lord our God: but th
things which are revealed belong unto us and to
children forever, that we may do all the words of t
law. Deut. 29: 29.

6. Are not God's purposes altogether reasonal
and proper?

They are according to his good pleasur
the fruit of his wisdom and goodnes

7. Should not the doctrine of divine purposes
preached and believed?

As it is a truth which God has reveale
it should be preached, and as it is th
only foundation of the sinner's hop
of eternal life, it should be embrace
and believed.

The prophet that hath a dream, let him tell a dream; a
he that hath my word, let him speak my word fait
fully. What is the chaff to the wheat? saith the Lor
Jer. 23: 28.

LESSON XIII.

CREATION.

Who created all things?

Almighty God.

e beginning God created the heaven and the earth. en. 1: 1.

What is meant by creation?

The act of giving existence.

Did God simply speak all things into being?

He did.

God said, Let there be light: and there was light. Gen. 1: 3.) Through faith we understand that the orlds were framed by the word of God, so that things hich are seen were not made of things which do appear Heb. 11: 3.

How long was God in creating all things?

Six days.

n six days the Lord made heaven and earth, the sea, nd all that in them is. Ex. 20: 11.

What are the works of creation?

All finite existences, animate and inanimate.

y him were all things created, that are in heaven, nd that are in earth, visible and invisible, whether hey be thrones, or dominions, or principalities, or owers: all things were created by him and for him. ol. 1: 16.

In what state did God create all things?

In the most perfect state.

God saw everything that he had made, and, behold, t was very good. Gen. 1: 31.

7. What end had God in view in creatin things?

His own supreme glory and the supr good of the universe.

For of him, and through him, and to him, are all thin whom be glory forever. Rom. 11 : 36.

8. How long is it since the world was create

About 4000 years before Christ.

9. In what season of the year did the world l to exist?

Astronomical calculations, and the ture state of the fruits of the earth dicate autumn.

For the Lord God had not caused it to rain upon the and there was not a man to till the ground. Gen

10. On what day did God rest?

The seventh.

On the seventh day God ended his work which he made; and he rested on the seventh day from a work which he had made. Gen. 2: 2.

11. Did not the work of creation cease whe rested?

It did.

For he that is entered into his rest, he also hath c from his own works, as God did from his. Heb.

LESSON XIV.

GOD'S PROVIDENCE.

1. What is meant by God's providence?

His superintendence and direction o events, by the council of his own w

Is his providence universal?

It is.

kingdom ruleth over all. Psalm 103: 19.

Does it extend to brutes?

It does.

se wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Psalm 104: 27, 28.

Are inanimate things included?

They are.

inds the sweet influences of the Pleiades, and looses the bands of Orion. Job 38: 31.

Does God maintain the laws of nature?

He does.

appointeth the moon for seasons, the sun knoweth his going down. Psalm 104: 19.

Has he not suspended these laws at will?

He has.

he sun stood still in the midst of heaven, and hasted not to go down about a whole day. Josh. 10: 13.

Does God's providence limit our lives?

It does.

's days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass. Job 14: 5.

Does it limit kingdoms and human societies?

It does.

changeth the times and the seasons: he removet kings, and setteth up kings. Dan. 2: 21.

Does God take special care of some persons

He does.

s the Saviour of all men, especially of those that believe. 1 Tim. 4: 10.

LESSON XV.

ANGELS.

1. Were any beings already in existence when God created the world?

   There were.

Who laid the corner stone thereof: when the mo stars sang together, and all the sons of God shout joy? Job 38: 6, 7.

2. What suggests their existence?

   The works of creation and the ligh nature suggest it, and the Bible sp of them in more than one hund places.

3. With what nature were they created?

   Holy.

When the son of man shall come in his glory, and al holy angels with him, then shall he sit upon the th of his glory. (Matt. 25: 31.) Are they not all min ing spirits sent forth to minister for them who be heirs of salvation? Heb. 1: 14.

4. What do the Scriptures teach is the numbe the angels?

   Vastly great and innumerable.

Thousand thousands ministered unto him, and ten t sand times ten thousand stood before him. (Dani 10.) And suddenly there was with the angel a m tude of the heavenly host praising God. Luke 2 Heb. 12: 22.

5. Why are angels called by different names?

   They are called *spirits*, because imm rial and invisible; *angels*, because n sengers or agents of Jehovah; *che bim*, because of their extensive kno

edge; *seraphim*, because of their holy zeal; *sons of God*, because they bear the impress of his image; *morning stars*, because of their splendid nature and early creation; *thrones*, *dominions*, *principalities*, and *powers*, because of their lofty nature, high character, and sublime employments.

Is any one of these beings above all others in rank?

Michael is probably the chief angel.

Michael, the arch-angel (or chief angel,) when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee? Jude 9: 1 Thess. 16.

How are the holy angels employed?

In administering the affairs of this world, and in ministering to them who shall be heirs of salvation.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.

LESSON XVI.

ANGELS—Continued.

Is a Saviour provided for apostate angels?

None.

The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6.

2. What are the names in Scripture of
angels?

They are called devils; the chief
Satan, Dragon, Serpent, Angel o
bottomless pit, Abaddon, Apoll
Accuser of the brethen, Lucifer,
zebub, Prince of Devils, Prince o
power of the air and god of this w

8. Do apostate angels exert any influence i
world?

Invisibly they exert themselves and
mankind into sin.

Be sober, be vigilant; because your adversary the
as a roaring lion, walketh about, seeking wh
may devour. 1 Peter 5: 8.

4. Is not the number of fallen angels imme
large?

Innumerable.

And he asked him, What is thy name? And he ans
saying, My name is Legion; for we are many.
5: 9.

5. Are redeemed souls destined in the future
to be as angels?

Certainly.

Neither can they die any more: for they are equal
the angels; and are the children of God, bei
children of the resurrection. Luke 20: 36.

6. Are not all sinners, to a great extent, unde
influence of the chief apostate angel, S

Paul positively affirms it.

The god of this world hath blinded the minds of
that believe not, lest the light of the glorious
of Christ, who is the image of God, should shine
them. 2 Cor. 4: 4.

they continue under this influence, will they not be punished?

Without doubt.

Shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25: 41.

LESSON XVII.

MAN'S CREATION.

When did God create man?

Before the coming of Christ 4004 years.

The evening and the morning were the sixth day. Gen. 1: 31.

In what state did God create man?

Nature, intelligent and holy.

God created man in his own image, in the image of God created he him; male and female created he them. And God saw everything that he had made, and, behold, it was very good. Gen. 1: 27, 31.

Is man a simple or compound being?

Compound—having a body and soul.

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2: 7; Eccles. 12: 7; Luke 20: 36.

What is the duration of man's existence?

His body is mortal, his soul immortal.

The days of our years are threescore years and ten; and by reason of strength they be forescore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Psalm 90: 10.

5. How is man related to the lower world?

   He is its constituted head and lord

Thou madest him to have dominion over the works hands; thou hast put all things under his feet.

6. What was the residence of the first humar

   The garden of Eden.

And the Lord God planted a garden eastward in and there he put the man whom he had formed. 2: 8.

7. What was man's chief happiness in his tive state?

   Knowing, loving, serving, and pra God as Creator, Preserver and factor.

LESSON XVIII.

MAN'S CREATION—Continued.

1. When did the moral probation of our fir rents commence?

   As soon as life commenced, their r trial commenced.

And the Lord God took the man, and put him in garden of Eden to dress it and to keep it. And th God commanded the man, saying, Of every tree garden thou mayest freely eat: but of the tree knowledge of good and evil, thou shalt not ea for in the day thou eatest thereof thou shalt surc Gen. 2: 15-17.

2. Were there any men before Adam?

   There were not.

The first Adam was made a living soul. 1 Cor. 15:

Was woman created along with man?

She was.

e and female created he them. Gen. 5: 2.

Was the manner of their creation different?

It was.

l the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. (Gen. 2: 21, 22.) For the man is not of the woman, but the woman of the man. 1 Cor. 11: 8.

Are all men derived from Adam?

God) hath made of one blood all the nations of men. Acts 17: 26.

How is Adam related to his posterity?

He is our natural head by ordinary generation and our federal or representative head in our moral state.

LESSON XIX.

THE MORAL LAW.

What is the moral law?

It is our rule of obedience and life which God gave to our first parents in their original state, and is founded in the nature and relation of intelligent beings.

2. How was the moral law at first delivered mankind?

It was impressed on their conscienc and written on their hearts.

For when the Gentiles, which have not the law, do by ture the things contained in the law, these, hav not the law, are a law unto themselves; which sh the work of the law written in their hearts, their c science also bearing witness, and their thoughts meanwhile accusing or else excusing one anoth Rom. 2: 14, 15.

3. What is the character of this law?

It is spiritual, perfect, immutable.

Wherefore the law is holy, and the commandment h and just, and good. Rom. 7: 12.

4. Is obedience to this law required by God?

God requires perpetual, personal, univ sal obedience.

Cursed is every one that continueth not in all things wh are written in the book of the law to do them. 3: 10.

5. Has the law a sanction?

Eternal happiness to him who obeys, a eternal misery to him who disobe is its sanction.

For the wages of sin is death. Rom. 6: 23.

6. Is it sinful and dangerous to deviate from law?

Certainly.

Whosoever committeth sin transgresseth the law: fo is the transgression of the law. 1 John 3: 4.

LESSON XX.

THE MORAL LAW—Continued.

Is sin external or internal?

Both. All sins proceed from the heart.

ut of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15: 19; 1 Sam. 16: 7.

Are all sins of equal grade?

They are not. From their nature, the character of the person offending or offended, and other circumstances, they are more or less aggravated.

Where can a summary of the moral law be found?

In the ten commandments. Ex. 20: 3-17. (Commit to memory.)

What do the first four commandments comprise?

Our duty to God.

What do the last six commandments embrace?

Our duty to ourselves and our fellow creatures.

On what two commandments hang all the law and the prophets?

said unto him, Thou shalt love the Lord thy God ith all thy heart, and with all thy soul, and with all y mind. This is the first and great commandment. nd the second is like unto it, Thou shalt love thy ighbor as thyself. On these two commandments ng all the law and the prophets. Matt. 22: 37-40; om. 13: 10.

13. What was the design of the prohibition in God's first positive precept?

It was to test the conduct of our parents.

And the Lord God commanded the man saying, Of tree of the garden thou mayest freely eat: but tree of knowledge of good and evil, thou sha eat of it. Gen. 2: 16, 17.

LESSON XXI.

ORIGINAL APOSTASY.

1. How did our first parents apostatize?

By eating of the forbidden fruit. (G 3: 6.)

But of the tree of the knowledge of good and evil, shalt not eat of it: for in the day that thou eatest th thou shalt surely die. Gen. 2: 17.

2. Did they fall from their original moral r tude?

They did.

Lo, this only have I found, that God hath made ma right; but they have sought out many inven Eccles. 7: 29.

3. Did Adam cause the depravity and sinful of our race?

He was merely the occasion of it.

4. Are Adam's descendants guilty becaus sinned in eating the forbidden fruit?

The sins of Adam and his posterity perfectly distinct, as moral actio holiness and sin are personal and transferrable.

Should Adam be charged with the sins of the human race?

It is not just to do so. Adam is answerable only for his own sins, and his posterity only for theirs.

fathers shall not be put to death for the children, either shall the children be put to death for the ather: every man shall be put to death for his own in. Deut. 24: 16.

What is original sin?

Innate sinfulness of the human heart. Adam's sin decided the moral character, and gave occasion to the native depravity of all his posterity.

LESSON XXII.

ATONEMENT.

How is the word atonement derived?

From the words *At-one*, and the ending *ment*.

What is understood by the doctrine of the atonement?

A plan or provision made for the salvation of sinful human beings, through the sufferings and death of Jesus Christ.

What is this plan or provision?

This plan or provision consists in Christ dying in our stead, and thereby satis-

fying divine justice and making kn
the righteousness of God: so that
can be just while He grants par
and salvation to all who believe.

Whom God hath sent forth to be a propitiation thr
faith in his blood, to declare his righteousness fo
remission of sins that are past, through the for
ance of God; to declare, I say, at this time his right
ness: that he might be just, and the justifier of
which believeth on Jesus. Rom. 3: 25, 26; Hebre
10, 11; Rom. 5: 10; Isaiah 53: 5, 10, 11; Phil. 2: 8.

4. For what was the death of Christ a substi

The death of Christ was a substitute
the just punishment of sinners, i
much as it answered the same g
ends in his moral government. Cl
did not destroy the law but fulfille

5. Did Christ's suffering affect his body o
mind or both?

Both, though they were chiefly me
In his mental sufferings the atoner
principally consisted.

For Christ also hath once suffered for sins, the just f
unjust, that he might bring us to God, being
death in the flesh, but quickened by the Spir
Peter 3: 18.) Then saith he unto them, My soul
ceeding sorrowful, even unto death. Matt. 26: 3

6. Did Christ's humanity or divinity suffe
both?

Christ's human nature, body and
only suffered. His divine nature
abled him to endure the evils that
laid upon him.

LESSON XXIII.

ATONEMENT—Continued.

Were the sufferings of Christ a punishment inflicted upon him?

An innocent being may suffer, but cannot be punished. Christ must be considered as bearing in some sense the punishment due to our sins.

Was the atonement necessary?

It was necessary to show God's hatred of sin, love of holiness, and the harmony between his justice and mercy.

Did Christ's death set forth its necessity?

It did.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering Heb. 2:10; Matt. 26:39.

Do not both Old and New Testament afford testimony to the necessity of an atonement?

They do.

The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Lev. 17:11.) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace Eph. 1:7; Heb. 9:22. Rev. 5:9; 7:14.

5. Can repentance and obedience atone s
ciently for sin or be a ground of pardon?

Repentance cannot change the natur
sin, nor repair the injury it has d
Obedience cannot obliterate
crimes or mischief.

LESSON XXIV.

REGENERATION.

1. What is meant by the new birth or regen
tion?

A radical, holy, moral change in the
fections of the heart.

Therefore if any man be in Christ, he is a new crea
old things are passed away; behold, all things ar
come new. 2 Cor. 5:17; 1 John 4:7; Eph. 4:22-24

2. Do we reach sinless perfection in this life

The supposition is contrary to Script

For there is not a just man upon earth, that doeth
and sinneth not. (Eccles 7:20.) If we say tha
have no sin, we deceive ourselves, and the truth i
in us. If we say that we have not sinned, we
him a liar, and his word is not in us. 1 John 1:
Romans 7:24; John 9:20; Prov. 20:34; Psalm 51:

3. Is regeneration immediate or progressive?

Regeneration, or the commencemen
holiness in the soul, is immedi
Sanctification, or the increase of h
ness in the soul, is progressive. "P

ing from death unto life," "new birth," "new creation," are terms implying instantaneous effect.

t. Cannot a regenerate soul be satisfied as to the time of the new birth?

He can, by the experience of the change is his feelings, desires and affections.

5. Is salvation possible to an adult person without regeneration?

It is not.

xcept a man be born again, he cannot see the kingdom of God. (John 3: 3-7.) Follow peace with all men, and holiness, without which no man shall see the Lord. Hebrews 12: 14; Romans 8: 7, 8: 1 Cor. 2: 14.

5. Can any change take place in the character of men after death?

None.

e that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Rev. 22: 11 Eccl. 9: 10.

. Who is the author of regeneration?

God, the Holy Spirit, is the efficient agent in regeneration.

t by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus 3: 5.) Which were born not of blood, nor of the will of the flesh, nor of the will of the man, but of God. John 1: 13; Ezek. 36: 26.

LESSON XXV.

REGENERATION—Continued.

1. Is not regeneration an act of God's sovereign

   It is. He renews whom, at what tin
   and by what means he pleases.

So then it is not of him that willeth, nor of him that r
neth, but of God that sheweth mercy. (Rom. 9:
Of his own will begat he us with the word of tru
that we should be a kind of first fruits of his creatu
James 1: 18; 1 Cor. 3: 6, 7.

2. Is man's moral freedom impaired or destro
   in his regeneration?

   Sinners are perfectly conscious that
   the change effected in regeneratio
   they are free from compulsion and
   ercise a perfect moral agency.

3. Is the influence of the Holy Spirit in regen
   tion special or general?

   It is special, because it produces effe
   not common to mankind in gener
   it is irresistible in the sense of ov
   coming all resistance, as God ma
   its subjects willing in the day of
   power.

Thy people shall be willing in the day of thy powe
the beauties of holiness from the womb of the
ning: thou hast the dew of thy youth. Psalm 11

4. What renders the influence of the Spirit ne
   sary to change the heart?

   Man's disaffection to God, and unw
   ingness to do his duty, on which
   count he is the greater criminal.

ye will not come to me that ye might have life. John 5: 40.

Is man active or passive in regeneration?

Both. He acts freely, while he is acted upon by the Holy Spirit. He is required to make himself a new heart: and God gives him a new heart.

rk out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. (Phil. 2: 12, 13.) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek. 36: 26.

What are the evidences of regeneration?

1. Faith and joy in the doctrines of the Bible. 2. Delight in religious society. 3. Ardent desire for the triumph of Christ's cause. 4. Humility and meekness. 5. Good will to all men and complacency towards Christians. 6. Hatred of sin and desire of holiness. 7. Obedience to the commands of God.

know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (1 John 3: 14.) And hereby do we know that we know him, if we keep his commandments. 1 John 2: 3; Romans 8: 14, 16; Malachi 3: 16; John 3: 8; Psalm 84: 2; 119: 97; Matt. 11: 29.

Are not the greatest number of Christians converted in youth?

Much the greatest number are renewed in the younger part of life—though some are regenerated in infancy, some in manhood, and a few in old age.

LESSON XXVI.

REPENTANCE.

1. What is the meaning of the word repenta
   The Greek word translated repenta means change of mind, comin one's senses.
2. What is legal repentance?
   Sorrow for sin, because it exposes to ishment; such as thieves and mur ers exhibit when detected and bro to justice. They sorrow for the sequences of sin, and not for sin it Matt. 27: 3-5.
3. What is true evangelical repentance?
   A sense and hatred of sin; a sense love of holiness, turning from s holiness, attended with hope of giveness through Christ's merits, lowed by obedience to God's mands. It is not mere gratitud morse, pity, sympathy or fear of ishment. Joel 2: 12–13; Ezek. 6; 36: 31; Isa. 55: 7.
4. Why should we repent?
   Because sin is base and hateful to and a violation of his law.
5. Is repentance indispensable to pardon a vation?
   The Bible so teaches.

pent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3: 19; Luke 13: 3.

Is repentance an immediate duty?

us says, Repent, for the kingdom of heaven is at hand. (Matt. 4: 17.) Paul says, But now (God) commandeth all men everywhere to repent. Acts 17: 30; Luke 24: 47; Heb. 3: 7, 8.

LESSON XXVII.

REPENTANCE—Continued.

Must we repent in the present life?

We must. There is no time for repentance after death.

atsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccles. 9: 10.

Are not the exercises of repentance different among Christians?

They are, because of differing natural or constitutional feelings, and different operations of the Holy Spirit.

Who is the agent in the repentance of a sinner?

It is man who repents, but it is the Holy Spirit of God who gives him repentance.

od, peradventure, will give them repentance to the acknowledging of the truth. 2 Tim. 2: 25.

Are there any exercises of mind preceding repentance?

There are. 1. Reflections of God's moral excellence. 2. Comparison of

our conduct with the requirements
God's law. 3. Meditation on the
ture misery of the finally impenite
4. Thoughts on God's goodness
Christ's sufferings. 5. Remorse, c
viction of sin, and fearful forebodi
of the wrath to come.

5. What are the evidences of true repentance

Reform in manners and performanc
christian duties.

Bring forth, therefore, fruits meet for repentance. M
3:8.

6. Are the inhabitants of heaven interested
sinner's conversion?

I say unto you, that likewise joy shall be in heaven
one sinner that repenteth, more than over ninety
nine just persons, which need no repentance. L
15:7.

LESSON XXVIII.

FAITH AND ITS FRUITS.

1. What is faith?

Assent of the understanding to the w
of God, approval by the heart of
plan of salvation, and cordial trus
God, through Jesus Christ.

He that believeth on the Son of God hath the witne
himself: he that believeth not God, hath made h
liar; because he believeth not the record that God
of his Son. 1 John 5:10; Heb. 11:1; Gal. 5:6.

. What phrases in the Scriptures denote saving faith?

"Knowing the truth," "Coming to the knowledge of the truth," "Receiving Christ," "Trusting in him," "Looking to him," "Coming to him," and "Believing on him."

3. What is historic faith?

Mere speculative belief in historic records.

hrough faith we understand that the worlds were formed by the word of God, so that things which we see were not made of things which do appear. (Heb. 11: 3.) Even so faith, if it hath not works, is dead, being alone. James 2: 17.

. What is miraculous faith?

Belief in ability by divine power, produced by the Spirit of God, to work a miracle, or that another can work a miracle.

ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Matt. 17: 20; Acts 14: 9, 10; 1 Cor. 13: 2.

. Who manifested miraculous faith?

The prophets, apostles, and some primitive christians.

How long did this continue?

Probably, in a greater or less degree, to the third century of the christian era.

Why was it given?

To furnish undoubted evidence of the truth of Christianity.

8. What is false faith in the light of the gospel?

Holding the truth of the gospel in u
righteousness, or assent to its trut
without corresponding influence
the heart.

Thou believest that there is one God: thou doest well:
devils also believe and tremble. (James 2: 19.)
the wrath of God is revealed from heaven against
ungodliness, and unrighteousness of men, who h
the truth in unrighteousness. Romans 1: 18; Act
13, 20, 21.

LESSON XXIX.

FAITH AND ITS FRUITS—Continued.

1. Is faith the just, suitable and grand condit
of salvation?

It is, as it honors God and restores m
to his original state.

2. Is it a meritorious ground of salvation?

It is not. It is the spiritual process
which the soul is united to Christ a
made a partaker of his benefits.

For by grace are ye saved through faith. (Eph. 2: 8.)
that believeth and is baptized shall be saved; bu
that believeth not shall be damned. Mark 16: 1

3. Is the exercise of faith voluntary?

It is the voluntary act of man, whil
is the gift of God.

For by grace are ye saved through faith; and that n
yourselves: it is the gift of God. (Eph. 2: 8.) Loo
unto Jesus, the author and finisher of our faith.
12: 2.

How is faith aroused and strengthened?

1. Extraordinarily, by the Holy Spirit. 2. Ordinarily, by the preached gospel, by reading God's word, by the ordinances, by prayer and other means of grace. Rom. 10: 14, 17.

What is the fruit of faith?

Obedience to God and good will to mankind. James 2: 21–26.

What is the character of faith without works?

Speculative, dead, and delusive to the soul.

en so faith, if it hath not works, is dead, being alone James 2: 17.

Will mere belief of sin forgiven, of Christ's dying for you in particular, and that you will be saved, entitle you to confidence that you have saving faith?

No. A person must also love God and man, and obey the divine precepts.

LESSON XXX.

JUSTIFICATION.

What is justification?

God's acceptance of a sinner, implying pardon of sin.

Does justification make a sinner holy or just?

It does not. The sinner, in the eye of

the law, is declared holy or just, treated, as respects a future state, though he had never sinned.

3. What is legal justification?

Justification according to the stern mands of the law—by works, cere nial, judicial or moral.

4. What is evangelical justification?

Justification on account of the righte ness or merit of Christ, comm called imputed righteousness, and on account of any personal or inhe righteousness.

Therefore by the deeds of the law there shall no fl justified in his sight: for by the law is the know of sin. Therefore we conclude that a man is ju by faith, without the deeds of the law. Rom 20, 28; 4: 3, 7.

5. In what way is a sinner justified?

By grace through faith. Faith acc Christ. The grace of God is the sou the righteousness or atonement Christ the ground, and faith the cipient, of justification.

Being justified freely by his grace through the re tion that is in Christ Jesus. (Rom. 3: 24.) The being justified by faith, we have peace with through our Lord Jesus Christ. Rom. 5: 1; 3: 22 2: 16-21; Phil. 3: 9.

6. At what time is the sinner justified?

When, after sincere repentance, vo tarily he applies to the blood of C

for the pardon of sins past, and he indulges in sincere faith, that his future sins will be pardoned, when he applies to the same source.

How are good works to be regarded in the light of justification?

As an expression of good faith and an evidence of justification.

Are mankind justified partly by works and partly by faith?

Mankind are not justified by works, nor partly by works and partly by faith, but wholly by faith.

refore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith, without the deeds of the law. Rom. 3: 20, 28.

LESSON XXXI.

JUSTIFICATION—Continued.

Do Paul and James agree respecting the doctrine of justification?

They do. Paul taught that a man was not justified by works but by faith, but he meant that faith which works by love and constrains to obedience. James taught that a man was not justified by faith, meaning a mere speculative faith, but by works, as an evi-

dence of that loving or working which is the instrumental cause o tification. Rom. 3: 26–31; Jam 20–24.

2. Does justification by faith make void the

Certainly not. It establishes the promotes practical godliness, and alts free grace.

Do we then make void the law through faith? God fo yea, we establish the law. Rom. 3: 31.

3. Who is the author of justification?

God. The Father appoints the The Son prepares it. The Holy S makes known the way, and ind the sinner to walk in it.

4. What are the results of justification to the tified?

Peace and happiness from God, grat access to him in religious duties, hope of everlasting salvation. Th enjoyed, are evidences of the believ justified state.

5. How important is this doctrine?

It affects more or less all the doctri experience and practice of christia It is vital to the system of relig once delivered to the saints.

But though we or an angel from heaven preach any o gospel unto you than that which we have preac unto you, let him be accursed. Gal. 1: 8, 9.

Will not our works in this state, after regeneration, place us higher or lower in the future, according to the measure of our faith?

Such appears to be the general tenor of New Testament teachings.

LESSON XXXII.

PERSEVERANCE OF THE SAINTS.

What is meant by the perseverance of the saints?

That all who are truly regenerated by the Spirit of God will be preserved from total and final apostasy from the state of grace, and will persevere in holiness unto the end of life, continuing in a state of trial until they reach a state of glory, preserved by God through faith unto salvation.

How do the saints persevere?

Aided by God's grace, they persist in the use of all the means divinely appointed.

Do the Scriptures teach this doctrine plainly?

They do: and all the other doctrines of grace imply this doctrine.

ghteous also shall hold on his way, and he that th clean hands shall be stronger and stronger. (Job 9.) For I am persuaded, that neither death, nor , nor angels, nor principalities, nor powers, nor ngs present, nor things to come, nor height, nor

depth, nor any other creature, shall be able t
rate us from the love of God, which is in Chris
our Lord. (Rom. 8: 38, 39.) Who are kept
power of God through faith unto salvation, re
be revealed in the last time. 1 Peter 1: 4, 5.

4. Do the Scriptures anywhere teach tot
final apostasy?

They do not. Alexander, Hyme
Philetus and Judas were hypoc
who apostatized, not saints.

Many will say unto me in that day, Lord, Lord, h
not prophesied in thy name? and in thy nam
out devils? and in thy name done many wo
works? And then will I profess unto them,
knew you: depart from me, ye that work in
Matt. 7: 22, 23.

LESSON XXXIII.

PERSEVERANCE OF THE SAINTS—Contin

1. Do not christians sin?

They sin daily, sometimes awfully.
vid, Solomon and Peter, by thei
fell under God's fatherly disple

2. If christians become stationary, backslid
the comforts of religion, or sink into d
dency, does not the Holy Spirit preser
sustain them and restore them to the
the Father's smile?

The Holy Spirit will uphold them.

The steps of a good man are ordered by the Lord:
delighteth in his way. Though he fall, he sh
be utterly cast down: for the Lord upholdet
with his hand. (Psa. 37: 23, 24.) And I give un
eternal life: and they shall never perish, neith
any man pluck them out of my hand. John

Ought not a professor of religion to fear that his hope is delusive if he does not persevere in a christian life?

No one has evidence of being a christian unless he lives the life of a christian.

Do the commands and exhortations to persevere in holiness, or the warnings in the Scriptures against apostasy, imply that christians may apostatize?

By no means. They only prove the liability of a christian to fall, and that he does fall. They are suppositions used to secure christians from apostasy.

What effect should this doctrine produce upon genuine believers?

It should console the weak, arouse all to self-examination, and encourage them to work out their salvation with fear and trembling. Certainty of result does not supersede necessity of means, but lays a foundation for their use.

LESSON XXXIV.

DEATH.

Is death the lot of all mankind?

Except Enoch and Elijah, all have died to the present generation, and all who now live or hereafter may live will die,

except such as are alive on eart
Christ's second appearing, who
be changed as to their bodies, and
into eternity without seeing de
Heb. 11: 5–27; 1 Cor. 15: 51, 52

2. What is death?

The extinction of animal life, the sep
tion of soul and body.

3. Had not mankind sinned, would they
died?

If they had not sinned, they wo
probably, like Enoch and Elijah, h
been translated to heaven at the c
of their probation.

4. Who is the author of death?

God.

For I know that thou wilt bring me to death, and t
house appointed for all living. Job. 30: 23; Deut. 3

5. For what reason does God inflict deatl
mankind?

To display his justice, and because d
or some change is necessary to in
duce us into the future world.

6. What effect has death upon the human rac

It puts a limit to all earthly things
levels all human distinctions.

LESSON XXXV.

DEATH—Continued.

ow will death affect the wicked?

will end all their carnal enjoyments and hopes, and fix them in an endless state of misery. Prov. 11: 7; Matt. 25: 46.

ow will it affect the righteous?

will close their sufferings, remove natural and moral evil, and admit them to heaven and its joys.

heard a voice from heaven saying unto me, Write essed are the dead which die in the Lord from henceth: Yea, saith the Spirit, that they may rest from ir labors; and their works do follow them. Rev. 13; Isa 57: 1.

ught not all mankind to be ever prepared for death?

hey ought.

ore be ye ready: for in such an hour as ye think , the Son of man cometh. Matt. 24: 44; Eccles. 9: 18

hat prepares for death?

new heart and an obedient life.

ou, Nay: but, except ye repent, ye shall all likewise ish. Luke 13: 3.

ow should the subject of death be treated?

s it is a terrible event to all, in view of the judgment, it should be regarded with deep solemnity.

LESSON XXXVI.

THE FUTURE STATE.

1. Are there strong evidences of a future sta

   There are. 1. The immateriality o soul. 2. The several changes of animated creatures before they r their most perfect condition. 3. soul's capability of eternal progre knowledge, happiness and holi 4. Man's ardent desires and hope immortality. 5. Conscience an powers. 6. Unequal distributio justice in this state. 7. The ge belief of mankind in all ages.

2. Is there not a convincing analogy betwee state and a future state?

   The fact that a man lives up to the of dying is proof that he will li an after state, because there is no reason to suppose that this is the of his being.

3. In what state will mankind exist in the l come?

   In an active, conscious, happy or un py state, as they may be holy, o holy at death.

But Abraham said, Son, remember that thou in th time receivedst thy good things, and likewise La evil things: but now he is comforted, and th tormented. Luke 17: 22, 23, 25; 23: 43; 2 Cor. 5:

Will we pass into the state of happiness or misery immediately after death?

The soul will not sleep or lie dormant till the general resurrection, but will be active and sensible of joy or misery.

These shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25: 46.

LESSON XXXVII.

THE FUTURE STATE—Continued.

What is meant by an intermediate state?

One in which the soul exists, happy or miserable, between the death and resurrection of the body.

What is the condition and prospect of those who are in the intermediate state?

In a condition of joy or misery according to character, looking forward to the general resurrection, the general judgment, and the eternal state of retribution.

Will human beings forgive, act and have intercourse with one another in a future state?

We do not know how spirits perceive, act and associate, but we have no evidence that they do not perceive, act and associate together in another world.

4. Are the soul's faculties enlarged and more susceptible of joy or misery in ture state?

Undoubtedly they will improve i nitely, and be prepared for g joys and sorrows.

5. Do the Scriptures give absolute assur a future state?

They do.

But is now made manifest by the appearing of our Jesus Christ, who hath abolished death, an brought life and immortality to light through pel. (2 Tim. 1: 10.) For we know that if our house of this tabernacle were dissolved, we building of God, an house not made with hand nal in the heavens. 2 Cor. 5: 1; Eccles. 12: 7 10: 28; 22: 32; 17: 3.

LESSON XXXVIII.

RESURRECTION.

1. Will there be a resurrection of the body death?

Nature indicates it, revelation posit asserts it. The doctrine is not trary to reason, although above it is therefore not incredible.

2. What facts do the Scriptures present to roborate this doctrine?

Enoch and Elijah were translated, soul and body, to heaven; Ja daughter, the widow's son at N

and Lazarus were raised; Christ raised himself, and many dead bodies were literally raised at his crucifixion.

o the Old and New Testament both teach this doctrine?

They do.

ough after my skin worms destroy this body, yet my flesh shall I see God: whom I shall see for myf, and mine eyes shall behold, and not another; ough my reins be consumed within me. (Job 19: 27.) Marvel not at this: for the hour is coming, in which all that are in the grave shall hear his ce, and shall come forth; they that have done good, to the resurrection of life; and they that have done l, unto the resurrection of damnation. John 5: 28, Acts 24: 15.

hat is meant by the resurrection of the dead?

aising from the dead to life of the bodies of mankind, incorruptible and reuniting them to their souls.

ill the same body that is deposited in the earth be raised?

ll that is essential to constitute the same body will be raised. 1 Cor. 15: 35-44.

it possible to raise the dead?

finite power can do it. It cannot be more difficult to raise the dead than it was to create the body at first from the dust.

hould it be thought a thing incredible with you, t God should raise the dead? Acts 26: 8.

LESSON XXXIX.

RESURRECTION—Continued.

1. Will the raised bodies of both the rig
and the wicked be united to the soul
which they were connected in this life

They will.

Behold, I shew you a mystery; We shall not all sl
we shall all be changed, in a moment, in the
ling of an eye, at the last trump: for the t
shall sound, and the dead shall be raised in
tible, and we shall be changed. For this corr
must put on incorruption, and this mortal m
on immortality. But every one in his order:
the first fruits, afterwards they that are Christ'
coming. 1 Cor. 15: 51-53.

2. When will the dead be raised?

At the end of the world, the time
general judgment. 1 Thess. 4: 1

3. By whom will the dead be raised?

It will be effected instrumentall
the archangel's trumpet, soundd
Christ's order, and attended wi
his all-quickening power.

For the Lord himself shall descend from heaven
shout, with the voice of the archangel, and with
of God: and the dead in Christ shall rise first. 1
4: 16.

4. What will be the character of the body r

The bodies of the wicked will be r
immortal, but in dishonor and
lasting contempt. The bodies o
righteous will be spiritual, inco
tible and glorious.

all change our vile body, that it may be fashioned
unto his glorious body, according to the working
ereby he is able even to subdue all things unto
iself. (Phil. 3: 21.) And many of them that sleep
he dust of the earth shall wake, some to everlast-
life, and some to shame and everlasting contempt.
n. 12: 2.) It is sown a natural body, it is raised a
itual body. There is a natural body and there is
itual body. 1 Cor. 15: 35-44.

all we know each other hereafter in the res-
rrection body?

rtainly we will. Spirits in the inter-
mediate state know each other.

hold, there appeared unto them Moses and Elias
ing with him. Matt. 17: 3.

the doctrine of the resurrection essential to
hristianity?

he whole gospel stands or falls with
this doctrine, especially with the res-
urrection of Christ.

Christ be preached that he rose from the dead, how
some among you that there is no resurrection of
dead? But if there be no resurrection of the dead,
n is Christ not risen: and if Christ be not risen,
n is our preaching vain, and your faith is also vain.
r. 15: 12-14.

LESSON XL.

THE JUDGMENT.

ll there be a future general judgment?

eason and Revelation so teach.

he hath appointed a day in the which he will judge
world in righteousness by that man whom he hath
ined; whereof he hath given assurance unto all
, in that he hath raised him from the dead. (Acts
1.) And as it is appointed unto men once to die,
after this the judgment. Heb. 9: 27.

2. What is meant by the general judgmen

The general public trial of ang men, whether holy or unholy.

3. Does not the probation of angels and m a general judgment?

So then every one of us shall give account of h God. (Rom. 14: 12.) And the angels which their first estate, but left their own habitation reserved in everlasting chains under darkn the judgment of the great day. Jude 6.

4. When will the day of judgment be?

At the end of the world.

When the Son of man shall come in his glory, a holy angels with him, then shall he sit upon t of his glory: and before him shall be gather tions: and he shall separate them one from as a shepherd divideth his sheep from the goa he shall set the sheep on his right hand, but on the left. Matt. 25: 31-33.

5. Do the Scriptures teach how long t ment day or time of judgment will co

A day, used in relation to this s means a period of time sufficie all the purposes of judgment.

LESSON XLI.

THE JUDGMENT—Continued.

6. Where will be the place of judgment?

Probably in the air; certainly in th most suitable.

Then we which are alive and remain shall be c together with them in the clouds, to meet th the air: and so shall we ever be with the Lord 4: 17.

Who will be the Judge?

The Lord Jesus Christ.

n the Son of man shall come in his glory, and all the oly angels with him, then shall he sit upon the throne f his glory. Matt. 25: 31.

What is the particular design of the general judgment?

That all mankind may perceive most clearly the equity of every sentence that is passed.

By what rule will Jesus Christ judge men and angels?

The heathen, by the light of nature; those who have had the Bible, by its teachings.

s many as have sinned without law shall also perish ithout law; and as many as have sinned in the law hall be judged by the law; in the day when God shall dge the secrets of men by Jesus Christ according o my gospel. Rom. 2: 12-16.

For what will men and angels be judged?

For all their moral conduct.

e must all appear before the judgment seat of Christ; hat every one may receive the things done in his ody, according to that he hath done, whether it be ood or bad. 2 Cor. 5: 10; Eccles. 12: 14; Rev. 20: 12, 13.

What sentence will the Judge pronounce?

shall the King say unto them on his right hand, ome, ye blessed of my Father, inherit the kingdom repared for you from the foundation of the world. hen shall he say also unto them on the left hand, epart from me, ye cursed, into everlasting fire, pre- ared for the devil and his angels. And these shall o away into everlasting punishment: but the right- us into life eternal. Matt. 25: 34, 41, 46.

LESSON XLII.

FUTURE HAPPINESS.

1. Do the Scriptures teach there is a future
of happiness for the righteous?

They do.

To him that overcometh will I grant to sit with me
throne, even as I also overcame, and am set dow
my Father in his throne. (Rev. 3: 21.) Tho
shew me the path of life: in thy presence is f
of joy, at thy hand are pleasures for evermore
16: 11.

2. Will this state continue forever?

It will be without end.

And these shall go away into everlasting punish
but the righteous into life eternal Matt. 25. 46;
4: 17.

3. Where will the ransomed spirits reside?

In heaven, or the third heaven or h
of heavens.

I knew a man in Christ about fourteen years ago, (w
in the body, I cannot tell; or whether out of th
I cannot tell: God knoweth;) such an one cau
to the third heaven. (2 Cor. 12: 2.) But will
deed dwell on the earth? behold, the heav
heaven of heavens cannot contain thee. 1 Kin

4. Is heaven a place or a state?

It is a place.

But ye are come unto Mount Sion, and unto the
the living God, the heavenly Jerusalem. (Heb
But now we desire a better country, that is
enly. Heb. 11: 16; Luke 23: 43; 2 Cor. 5: 1.

5. What is the condition of the redeemed in h

Perfectly devoted to God in sou
service, and perfectly happy.

Wherein consists the happiness of heaven?

In loving, serving, worshipping, and glorifying God eternally, and enjoying communion with the Father, Son and Holy Ghost, always advancing in knowledge, holiness and happiness, under the eye of God.

fore are they before the throne of God, and serve im day and night in his temple: and he that sitteth n the throne shall dwell among them. Rev. 7: 15.

What number will be thus happy?

this I beheld, and, lo, a great multitude, which no an could number, of all nations, and kindreds, and ople, and tongues, stood before the throne, and be- re the Lamb, clothed with white robes, and palms their hands. Rev. 7: 9.

low should the death of the righteous affect us?

t should excite us to live and die in the hope of glory.

o to live is Christ, and to die is gain. (Phil. 1: 21.) t me die the death of the righteous, and let my last d be like his. Num. 23: 10.

LESSON XLIII.

FUTURE HAPPINESS—Continued.

ow is the future punishment of the wicked represented in the Scriptures?

terms the most terrific and affecting. It is called "death," "worm that never dieth," "bottomless pit," "darkness," "mist of darkness," "blackness of darkness forever," "lake of fire and

brimstone," "fire that never sha
quenched," "suffering the venge
of eternal fire," "furnace of f
"fire prepared for the devil an
angels."

10. Are not the Scriptures explicit as to misery?

They are.

The wicked shall be turned into hell, and all natio
forget God. (Psalm 9: 17.) And shall come fort
that have done good, unto the resurrection of li
they that have done evil, unto the resurrection
nation. John 5: 29; Mark 16: 16; Prov. 1: 31; 11:
7: 13; 25: 30.

11. Will the future misery of the wicked b
nal?

It is spoken of in connection with
words as "eternal," "everlast
"forever," "forever and ever."
doctrine is true or the Bible is u

12. Are not the same terms descriptive of G
heaven?

They are. If hell is not eternal, n
is God or heaven.

LESSON XLIV.

FUTURE HAPPINESS—Continued.

1. Are mankind the proper judges of the
of future punishment?

By no means, for mankind know
full demerit of sin.

re not the doctrines of restoration and annihilation false?

hey are unscriptural and false.

sides all this, between us and you there is a great fixed: so that they which would pass from hence you cannot; neither can they pass to us that would me from thence. Luke 16: 22-26; Rev. 22: 11.

ill there be different degrees of future punishment?

uture punishment will be proportioned according to the number, magnitude and aggravation of offences committed in this state of existence.

ill render to every man according to his deeds. n. 2: 6; 2 Cor. 5: 10; Rev. 20: 13.

ill future misery be bodily or mental?

oth.

e shall drink of the wine of the wrath of God, ch is poured out without mixture into the cup is indignation: and he shall be tormented with and brimstone in the presence of the holy angels, in the presence of the Lamb. Rev. 14: 10. Matt. 9-50.

hell a place or state?

e Scriptures represent, in strong terms, both heaven and hell to be places.

LESSON XLV.

THE CHURCH.

at is a church?

body of believers, who have been immersed by a regularly ordained minister of the gospel, who have embraced

the essential doctrines of Christia
have covenanted to walk accordi
the laws, instructions and doctr
of Christ, and are living, as far as
sible, in accordance with them.

2. Are not churches local organizations?

They are. Such were the churche
Rome, Corinth, Ephesus, Phili
Colosse and Thessalonica.

Unto the church of God which is at Corinth, to them
are sanctified in Christ Jesus, called to be saints,
all that in every place call upon the name of
Christ our Lord, both theirs and ours. 1 Cor. 1:

3. What are the qualifications for such mem
ship?

Repentance, faith and immersion.

And Philip said, If thou believest with all thine h
thou mayest (Acts 8, 37.) Then they that glad
ceived his word were baptized: and the same day
were added unto them about three thousand s
Acts 2: 41.

4. Do all professors of religion possess ex
mental piety or vital godliness?

Some are hypocritical professors.

And then will I profess unto them, I never knew you
part from me, ye that work iniquity. Matt. 7: 23.

5. For what is the institution of the church
earth designed.

The promotion of holiness and happi
among mankind, and edification
God's people, by the maintenance
diffusion of the truths of religion,
the support of gospel ordinances.

LESSON XLVI.

THE CHURCH—Continued.

What are the ordinances of the church?

Baptism and the Lord's Supper.

Have churches or bodies of believers, in every age since the advent of Christ, existed, holding to salvation by grace and believers' immersion?

Church history so teaches, although the traces are occasionally dim and scattered, yet conclusive as to the fact.

Is the church a voluntary society?

It is.

y first gave their own selves unto the Lord, and unto us by the will of God. 2 Cor. 8:5.

Should all truly pious persons join the church?

They should.

erefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing, and I will receive you. 2 Cor. 6:17.

Is there any difference among the members of a church in point of privilege?

re is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3:28.

Ought the church to observe the ordinances of the Gospel?

Certainly.

w I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them unto you. 1 Cor. 11:2.

7. Should God's people assemble regular worship Him?

Sickness or calamity only can ex them.

And let us consider one another to provoke unto lov to good works: not forsaking the assembling of selves together, as the manner of some is; but ex ing one another: and so much the more, as ye se day approaching. Heb. 10: 24, 25; Acts 2: 42.

LESSON XLVII.

OFFICERS OF A CHURCH.

1. Who are the proper officers of a church?

A pastor and deacons.

Paul and Timotheus, the servants of Jesus Christ, t the saints in Christ Jesus which are at Philippi, the bishops and deacons. Phil. 1: 1; Eph. 4: 11.

2. What other names are applied to minister the gospel?

Bishop, pastor, minister, elder, teach steward and ambassador. 1 Timot 3: 1; Jer. 3: 15; 1 Cor. 4: 1; Ez 3: 17; 1 Peter 5: 1; Ephes. 4: 1 2 Cor. 5: 20.

2. Are not bishops and elders identical?

They are.

And from Miletus he sent to Ephesus, and called the eld of the church. (Acts 20: 17.) And Paul said, Ta heed therefore unto yourselves, and to all the flo over the which the Holy Ghost hath made you ov seers (episcopous, the word elsewhere transla bishops,) to feed the church of God, which he h purchased with his own blood. Acts 20: 28; 1 Tim 1; 1 Peter 5: 1; Titus 1: 6, 7.

In what way, and by whom, is one called by God to the ministery—invested with the pastoral office?

By prayer and imposition of hands by regular ministers of the gospel, which is ordination.

ect not the gift that is in thee, which was given thee y prophecy, with the laying on of the hands of the resbytery. 1 Tim. 4: 14; Acts 13: 3.

What are the principal duties of a minister of the gospel?

Preaching the gospel, leading in religious services, administering the ordinances, visiting the sick, attending funerals, performing marriage ceremonies, giving private instruction in religious things, especially to the young, and watching over all the spiritual concerns of the people.

h the word: be instant in season, out of season; reove, rebuke, exhort with all long-suffering and docne. 2 Tim. 4: 2.

Ought not all who share in the labors of a minister to contribute to his maintenance while he dispenses the word and ordinances?

Certainly, as a debt justly and honorably due.

so hath the Lord ordained, that they which preach e gospel should live of the gospel. (1 Cor. 9: 7, 11, 14.) t him that is taught in the word communicate unto m that teacheth in all good things. Gal. 6: 6; Matt. 9, 10; 1 Tim. 5: 18.

ught ministers to seek after high attainments?

Paul says, Study to shew thyself approved unto G
workman that needeth not to be ashamed, rig
dividing the word of truth. 2 Tim. 2: 15.

8 How should they be esteemed?

Against an elder receive not an accusation but before
or three witnesses. And we be seech you, brethre
know them which labor among you, and are over
in the Lord, and admonish you; and to esteem t
very highly in love for their work's sake. And
peace among yourselves. 1 Thes. 5: 12, 13.

LESSON XLVIII.

CHRISTIAN BAPTISM.

1. What is Christian baptism?

It is a positive ordinance of Jesus Ch
wherein a believer is immersed in
name of the Father, and of the S
and of the Holy Ghost.

Go ye therefore, and teach all nations, baptizing the
the name of the Father, and of the Son, and
Holy Ghost. Matt. 28: 19.

2. By whom should baptism be administered

By a minister of the gospel, who hin
has been immersed on professio
his faith and properly inducted
the ministerial office.

3. What is signified by baptism?

It is the symbol of regeneration, the
ward and visible sign of an inward
spiritual grace; a dedication to

the Father, the Son and the Holy Ghost.

by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3: 5; Acts 1: 5; 1 Peter 1: 2.

Did John's baptism refer to a coming Saviour?

It did.

n said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. Acts 19: 4.

Was John's baptism of divine appointment?

It was.

hat sent me to baptize with water. John 1: 33.

Should faith precede baptism?

It should.

hat believeth and is baptized shall be saved; he that believeth not shall be damned. Mark 16: 16.

Did Philip receive a profession of faith from the eunuch before he would baptize him?

He did.

as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Acts 8: 36-38.

LESSON XLIX.

CHRISTIAN BAPTISM—Continued.

1. Do the Scriptures teach any other acti baptism than immersion?

   The chief scholars and theologia the world since Christ's advent, that Jesus was immersed: that he manded immersion, and that his ciples practised it; and that there no variation from it till the third tury.

2. Is baptism a public declaration of our de sin, and of a life of righteousness?

   It is.

For if we have been planted together in the likeness death, we shall be also in the likeness of his rection: knowing this, that our old man is cru with him, that the body of sin might be dest that henceforth we should not serve sin. For h is dead is free from sin. Rom. 6: 5-7.

3. Is it an emblem of our salvation?

The like figure whereunto even baptism doth also save us, (not the putting away of the filth of the but the answer of a good conscience toward by the resurrection of Jesus Christ. 1 Peter 3: 2

4. To what does baptism with the Holy G and with fire refer?

   To the abundance of the miraculou fluences of the Holy Ghost.

He shall baptize you with the Holy Ghost and wit (Matt. 3: 11.) And there appeared unto them c tongues like as of fire, and it sat upon each of And they were all filled with the Holy Ghost 2: 3, 4.

re the sufferings of Christ compared to a baptism?

said, But I have a baptism to be baptized with; and w am I straitened till it be accomplished. Luke 50.

s not baptism an evidence of love to Christ?

is.

love me, keep my commandments. (John 14: 15.) are my friends, if ye do whatsoever I command u. John 15: 14.

LESSON L.

THE LORD'S SUPPER.

hat is to be understood by the Lord's Supper?

he holy ordinance in which the sufferings and death of Christ are commemorated.

hen was this ordinance instituted?

ave received of the Lord that which I also delivered o you, That the Lord Jesus, the same night in which was betrayed, took bread: and when he had given nks, he brake it, and said, Take, eat; this is my y, which is broken for you: this do in remembrance of me. After the same manner also he took cup, when he had supped, saying, This is the cup he new testament in my blood: this do ye, as oft e drink it, in remembrance of me. 1 Cor. 11: 23-25; t. 26: 26.

ho are entitled to partake of the Lord's upper?

ly those believers who have given evidence of a change of heart, have been baptized upon profession of their faith, and are attached in good fellowship to a gospel church.

4. Ought we to recognize as Christians b
who are not baptized?

We ought. We may fellowship t
Christians, but not as church-me
or entitled to the Lord's Supper.
18: 19, 20.

5. Did the practice of the early Christia
form to these views?

They did.

Then they that gladly received his word were
and the same day there were added unto the
three thousand souls. And they continued st
in the apostles' doctrine and fellowship, and
ing of bread, and in prayers. Acts 2: 41, 42.

6. Is the ordinance a public testimony of
lowship with Christ and union with
ple?

It is.

The cup of blessing which we bless, is it not the
nion of the blood of Christ? The bread w
break, is it not the communion of the body
For we being many are one bread, and one
we are all partakers of that one bread. 1 Cor.

7. With what affections should we obse
festival?

Spiritual.

Therefore let us keep the feast, not with old leave
with the leaven of malice and wickedness;
the unleavened bread of sincerity and trut
5: 8.

8. How should the Lord's Supper be clo

With gratitude and praise.

And when they had sung a hymn, they went ou
mount of Olives. Matt. 26: 30.

LESSON LI.

CHURCH DISCIPLINE.

r what are church members subject to dis-
ipline?

or immoralities in practice and heresy
in doctrine.

y I have written unto you not to keep company, if
man that is called a brother be a fornicator, or
etous, or an idolater, or a railer, or a drunkard, or
extortioner; with such an one no not to eat. 1 Cor.
; Titus 3: 10.

s Christ given any particular rule of pro-
eeding in church discipline?

e has, in the eighteenth chapter of
Matthew.

es this rule relate to all cases of discipline?

relates specially to private offences,
but the spirit of the rule may, with
propriety, be observed in all cases.
1. Cor. 5: 11; Titus 3: 10.

at is the duty of church members towards
ach other?

watch over one another for good,
and, as occasion requires, reprove,
rebuke and admonish.

n, if any man be overtaken in a fault, ye which
spiritual restore such a one in the spirit of meek-
considering thyself lest thou also be tempted.
6: 1.

at is meant by excommunication?

tting off from all rights and privileges.
Cor. 5: 4, 5; 1 Tim. 1: 20.

LESSON LII.

CHURCH DISCIPLINE—Continued.

1. Do the apostles recognize the right of ch
to exclude, in some cases?

They do.

To deliver such a one unto Satan for the destru
the flesh, that the spirit may be saved in the
the Lord Jesus. 1 Cor. 5:5; 2 Thess. 3:6; Titus

2. Should we approve of any who teach
doctrine?

If there come any unto you, and bring not this d
receive him not into your house, neither bid h
speed: for he that biddeth him God speed is p
of his evil deeds. 2 John 10, 11.

3. Ought church discipline to aim at the g
the offender as well as the good of the cl

It ought.

And if any man obey not our word by this epistl
that man, and have no company with him, t
may be ashamed. Yet count him not as an
but admonish him as a brother. 2 Thess. 3:
1 Cor. 5:7.

4. To whom does the power of executing th
of Christ in church government belong

It belongs to the church as a body.
43:11; Matt. 16:19; Acts 6:2

5. Ought the majority to govern?

They ought. Unanimity, howev
very desirable.

6. How should members be received or dis
in fellowship?

Only by unanimous vote.

ay a majority excommunicate an offender?
ich is the practice of gospel churches.
ow ought the minority to act in reference to
he decisions of the church?
ney should submit with love and meek-
ness, and a disposition to acquiesce.

LESSON LIII.

SABBATH AND CHRISTION RELATIONS.

ght the first day of the week to be observed
the Lord's day or the Christian Sabbath?
ought, because Christ arose from the
lead on that day, and because the
postles and primitive Christians ob-
erved the first day of the week as the
abbath.

at is Christ's rule for human conduct?
all things whatsoever ye would that men
l do to you, do ye even so to them: for this is
w and the prophets. Matt. 7: 12.

sinful to neglect any opportunity of doing
od?

to him that knoweth to do good, and doeth it
him it is sin. James 4: 17.

ld Christians carefully avoid being in debt?
y should.

n anything but to love one another; for he that
another hath fulfilled the law. Rom. 13; 8.

5. Ought Christians to guard against the in
use of the tongue?

If any man among you seem to be religious, and
not his tongue, but deceiveth his own heart, th
religion is vain. James 1: 26.

6. Ought Christians to advance in divine

Beware lest ye also, being led away with the err
wicked, fall from your own steadfastness. I
in grace, and in the knowledge of our Lord and
Jesus Christ. To whom be glory both now
ever. Amen. 2 Peter 3: 17, 18

LESSON LIV.

CHRISTIAN RELATIONS.

1. Do the Scriptures give definite rules
marriage relation?

They do. Matt. 19: 5, 6. 9; He
4; Col. 3: 18; Eph. 5: 25, 28;
3: 7; 1 Tim. 5: 8; and others

2. Do the Scriptures teach the duties of
and children?

And, ye fathers, provoke not your children to w
bring them up in the nurture and admoniti
Lord. (Eph. 6: 4.) Children, obey your pare
things: for this is well pleasing unto the L
3: 20.

3. Ought citizens to obey the civil author

Let every soul be subject unto the higher pow
there is no power but of God: the powers th
ordained of God. Rom. 13: 1, 2.

4. Should we pray for men in high place

I exhort therefore, that, first of all, supplications
intercessions, and giving of thanks, be mad
men; for kings, and for all that are in autho
we may lead a quiet and peaceable life in all
and honesty. 1 Tim. 2: 1, 2.

5. Should we be willing to pay taxes to
the government?

s cause pay ye tribute also: for they are God's min-
rs, attending continually upon this very thing.
n. 13: 6.

LESSON LV.

PRAYER AND GENERAL DUTIES.

hat is prayer?

is a suppliant religious address. It implies need, desire and expectation. Luke 18: 13.

whom should it be offered?

God, the Father, the Son and the Holy Ghost. Luke 11: 2; 2 Cor. 12: 4; Acts 7: 59.

whose name should prayer be offered?

the name of Christ.

igh him we both have access by one Spirit unto father. (Eph. 2: 18.) For there is one God, and mediator between God and men, the man Christ 1 Tim. 2: 5.

what is prayer to be offered?

such things as are lawful in themselves, and which tend to advance the lory of God, the welfare of the church nd the world, and the good of others.

whom is prayer to be offered?

herefore, that, first of all, supplications, prayers, essions, giving of thanks, be made for all men; gs, and for all that are in authority: that we ead a quiet and peaceable life in all godliness onesty. 1 Tim. 2: 1, 2; Eph. 6: 18.

the duty of wicked men to pray?

Repent therefore of this thy wickedness, and pray G perhaps the thought of thine heart may be for thee. For I perceive that thou art in the gall of b ness, and in the bond of iniquity. Acts 8: 22, 23

LESSON LVI.

GENERAL DUTIES.

1. Should we give of our means to spread gospel?

   We certainly should.

It is more blessed to give than to receive. Acts 20: 3

2. Is any specific sum required of us?

   There is not.

For if there be first a willing mind, it is accepted ac ing to that a man hath; and not according to th hath not. 2 Cor. 8: 12.

3. Whence come the means and disposition give?

   From God.

And God is able to make all grace abound toward that ye, always having sufficiency in all things, abound to every good work. 2 Cor. 9: 8.

4. Should not all men give voluntarily?

   They should.

Every man according as he purposeth in his heart, him give; not grudgingly, or of necessity: for God eth a cheerful giver. 2 Cor. 9: 7.

5. Are we blessed in giving cheerfully to the of God?

   We are.

But this I say, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall also bountifully. 2 Cor. 9: 6.

6. What is the end of our being?

   To serve and glorify our Heavenly Fa

MUSIC BOOKS

FOR SUNDAY SCHOOLS.

W. BURKE & CO.

MACON, GEORGIA.

supply the following popular Music Books, adapted for singing in Sunday Schools:

E AMARANTH, boards, ...	per doz.,	$3 60
E AMARANTH, without notes, ...	"	1 80
E EMERALD, boards, ...	"	3 60
E GEM, (square notes,)	"	3 60
RE GOLD, boards, ...	"	4 00
ADBURY'S TRIO, boards, ...	"	9 00
BBATH SCHOOL BELL, Nos. 1 & 2, . .	"	3 00
OD NEWS, boards, ...	"	3 60
LCOME TIDINGS, boards, ...	"	4 00
SPEL HYMNS, paper, $3 60; boards, . .	"	4 20
BBATH SCHOOL BELL, Nos. 1 & 2 bound	"	6 00
SONGS OF PRAISE, G. C. Connor, containing Sections from Hymns of "Sabbath School Bell," "Happy Voices," etc., paper, $1 50; boards, . . .	per doz,	1 80
ERICAN SUNDAY SCHOOL HYMN BOOK, to company "Hosanna," containing Hymns only, doz.		2 40
TLE SERAPH, ...	per doz.,	4 00
W LIFE, (round and shaped notes, ed.) . . .	" . .	3 60
W LIFE, (words only,)	" . .	1 80

kinds of SUNDAY SCHOOL REQUISITES, BLACK BOARDS, Etc., at short notice.

SCH. R.
RESERVED
NOV 1 1 1940

Date Due

Form 335—25M—7-35—B-M.Co.

Photomount
Pamphlet
Binder
Gaylord Bros., Inc.
Ma
Syracu
PAT. JA

238 C891B P64831
Crane
Bible Catechism

238 C891B P64831

University Library

Duke University Libraries
D02078956.